

The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

E. L. YODER, Associate Editors.
E. MASON.

Terms of Subscription.

One Copy one year, 1.50
One Copy six months, .75
One Copy four months, .50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. Do not send cash in an unregistered letter.

Examine the date printed on your paper with your name, and when you time is out please renew. A change of the date is a sufficient receipt for subscriptions, and if the date is not changed in two weeks after payment is made, notify us of the error ADDRESS.

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

ASHLAND, O., JAN. 12, 1887.

Religious Ordinances a Bar to Liberty.

The title to this article does not properly forecast the nature of what follows, but no better could be thought of to arrest attention.

A brother writes that "It seems to me that our cause has reached a pivot on which it must turn either for heaven or into the groves of the popular churches." In some respects the appearance may not be a false one; but upon the special points treaded in the communication it is not so.

When Patrick Henry declared, in one of his famous speeches, "That he knew no way to judge the future but by the past," he uttered one of the most correct rules that can be found anywhere outside of inspired writing. Applying this rule, the lesson universally taught by the proceedings of religious organizations is, that the tendency has always been toward strenuousness, or illiberality. We believe there is no exception to this rule when applied to those organizations that have existed any length of time. Now and then one arises and remains for a short time and then passes away, in which this may not be so. Therefore, if the Brethren church is to have a future, it will be one with a tendency toward strictness in observing the institutions that now form a part of its system of worship.

There are some who are, apparently, alarmed over what, to them, seems to be looseness. In this alarm, we confess, we share. But the causes are vastly different.

The tendency to looseness that we fear is in pride. There seems to be no effort put forth to resist that most dangerous of all evils that the human family is prone to cultivate. But, notwithstanding this fear, we would be the last to yield to an effort to make pride of any specific character the ground of exclusion from church fellowship. This will leave only immorality and infidelity as sufficient causes for exclusion from the church.

On the question of making heresy the ground of exclusion from the church, we are inclined to the views expressed by the celebrated Archdeacon Farrar in his recent address before the Congregational Board of London, on the subject: "How far and on what grounds, can Christian Communions approach each other with a view to co-operation." He said, "All attempts to force men to unity of belief, whether by the terrors of the

civil powers or the thunder of the religious press, had been palpable and deplorable failures, while efforts to secure unity of action had been like tying of the foxes' tails together by Sampson, which ended by setting every thing on fire," and he utterly repudiated the idea of heresy being made the ground of exclusion from the church.

There will inconsistencies exist between different organizations where only the fundamentals of the faith are made a basis of unity, but what can be done? It is inconsistent to issue decrees of expulsion where there is no charge except heresy, so that whatever is done, inconsistencies can not be wholly avoided.

Even this is the case among our more exact brethren, the German Baptists. Right here about Ashland we see it, and such as can not be found in the Brethren Church. The old Maple Grove church makes offences the ground of exclusion from the membership of the church, which the Dickey church passes unnoticed, and both churches are supposed to be controlled by one general head. This is not printed as a censure on either, but as an illustration on the point that it is impossible to enforce unity of belief in all things pertaining to the discipline of the church.

No one need fear that we are going to become loose in our doctrine on the ordinances of the church. There is no danger. We will follow the impulses of human nature like all other human beings, and the tendency has always been toward more severity in the attitude toward the ordinances of the church.

Clerical Immorality.

The following extract from the New York Sun, a paper of worldwide reputation, should be a warning to all ministers to be upon their guard against the sin it makes prominent. Ministers, more than any other class of individuals, are in danger of falling through such sin.

"Everybody must have been struck by the frequency of cases of clerical immorality within recent years. They have occurred in all parts of the Union, and among the ministers of nearly every religious denomination, the number reported in New York newspapers comprising only a portion of the whole, as any one who keeps the run of the American journals can testify.

There seems to be no doubt that there has been a decided increase in such misconduct, and it has taken place during the last ten years. We observe, too, that there is a very remarkable similarity between the cases, more especially so far as concerns the behavior of the clergymen under the disgraceful charges made against them.

The accusation, almost invariably, is of undue familiarity with the wife of a parishioner. That is a terrible charge to bring against a minister of the Gospel, whose usefulness and fitness for his holy functions depend upon his reputation for purity of character and fidelity in his own life to the standard of conduct he holds up for others. Yet we do not remember a single one of the more scandalous cases where the accused clergyman has insisted upon a satisfactory vindication. He has either allowed the public

to remain in doubt as to his guilt, or has undertaken to brow-beat his accusers, and meantime and afterward has gone on in the exercise of his sacred profession as if the charge were of minor consequence.

Now is the time to renew your subscription.

EDITORIAL ITEMS.

It is strange how men differ. The same earth, the same sun, the same sunshine, nourishes the deadly nightshade and the juicy grape. It is the nature of the plant that makes all the difference. Good tools will never of themselves make a good mechanic; and a good mechanic was never yet spoiled simply because he had not the best tools. There is material for thought in this truth for those who claim that their good intentions are always spoiled by their outward circumstances. Perhaps the difficulty is rather in the inside than the outside. Perhaps if all the difficulties were removed from the inside, there would be found to be little or no difficulty at all on the outside.

If there will be a Brethren Convention it will not be to legislate on God's word.

It seems that every body knows the faults of great men. That is not because great men have more faults than other men; but because the little faults of great men are more prominent than the great faults of little men. There is a great difference between a finger-ring and a wagon-wheel. Yet a finger-ring held close up to the lamp will cast a greater shadow than a wagon-wheel a great way off from the light. Now why should the wagon-wheel find fault with the finger-ring? The wheel ought to get nearer up to the light. What a pity that all the wagon-wheel critics in the church, in the home, and in society in general, cannot remember this fact.

It is noticeable that the Gospel Messenger has no editorial commending the "long-felt want" in the shape of Jesse Calvert's new paper.

Give us church news and plenty of it. Brethren want to hear from one another.

The regular public meeting of the College society will be held Friday evening, Jan. 14th, instead of Jan. 21st, as the faculty and students deem it their duty to hold a short memorial entertainment in memory of the Soldier-Hero, John A. Logan. A good program is promised.

Bro. R. Z. Replogle is preaching at Downey, Pa., and the meetings will be continued indefinitely.

Bro. Swihart has held another grand revival at Oakville, Ind. Read his letter this week.

Bro. R. F. Mallott has been holding meetings at Nappanee, Ind., the past week.

Bro. Fahrney sends for fifty True Baptisms. He must intend to sow seed in his locality. These tracts, containing 16 pages, will be mailed to any address at one cent each, and postage.

Brethren keep up the canvass for the EVANGELIST and the Investigator. All the members of our church should read it, and as many others as we can get to subscribe.

Bro. E. Mason came up from the Valley, Monday and spent a day in the office. He prepared the copy for the Investigator, and it will appear next week.

The second term of Ashland College, for this school year, will end this week, and a new one begins on the 18th of this month. The prospects are good for next term.

Bro. Barney Smith, lately of Missouri, but now attending a course of lectures in the Physico Medical College at Indianapolis, has recently been holding a week's meetings at Pleasant Hill, O. Bro. Smith is an able expounder of the truth, and the people showed their appreciation of his preaching by filling the house every evening. Years ago, our brother lived in Highland Co., O., and did much to build up the church. It is the old story, he was decapitated for not bowing to the old traditions. We believe he then identified himself with the Congregational Brethren, and eventually glided into obscurity. Bro.

Smith is too useful and talented a man to be permitted to hide himself in a corner. We hope that in the course of another year, we will have his name among the Brethren ministers in our Annual. While he has made the medical profession a life-work, we trust that in caring for diseases of suffering humanity, he will also hold up the healing qualities of the Balm of Gilead, and lead poor sin-diseased mortals to the Great Physicians.

The EVANGELIST, Investigator and Annual, all for two dollars.

According to our South Bend letter, Bro. Holsinger and his family are now "at home" in South Bend, Ind., and he is commencing his work as pastor of the church there in earnest.

Bro. P. J. Brown is on hand, as we close the forms for this paper, to deliver his lecture on California. We shall know what it is like next week, and have an opinion to express.

Falls City Items.

The church had its morning and evening service on New Years day and also the following Sunday and all these appointments were well attended, considering the inclemency of the weather; for the cold weather had sent the mercury in the thermometer down to twenty below zero.

At the business meeting, also held on New Years day, the practicability of holding meetings in town was discussed, but not acted upon. It was decided to hold a revival meeting some time during the month of February. It was decided to improve the church singing and the Treasurer was ordered to get additional books for this purpose.

Elder Stump announced his intention of starting on a missionary tour to the different parts of this state and Kansas before long. Perhaps he will take "Mark" with him, though Paul and Barnabas like, there is some contention on that point.

Bro. E. Myers will act as agent for the EVANGELIST and there is a prospect for an increase in the subscription list from this place. The Investigator will also be patronized.

The Ashland College notes will likely be paid in the near future. Some have already been paid.

Lewis O. Hummer, alias Elijah the prophet, has returned to his home in Elkridge Co., Kansas.

Two of the members of the National Executive Committee, of the Ashland Convention, now live in this congregation, and another in an adjoining congregation. Bro. John Nicholson is not far away. It is proposed to have a meeting of this committee before long, to discuss the propriety of holding another convention, and arrange for it if thought necessary.

We hear many "new things" nowadays. Elder Beer at Lanark, Holsinger at South Bend, and Jesse Calvert starting a new progressive paper. Whither are we drifting?

E. L. YODER.

Jan. 3, 1887.

Brooklyn, Iowa.

A few lines from this little band of believers, here at Brooklyn, might be of some interest to you. We are still living in the faith of our blessed Lord and Master. We have preaching every two weeks in a school house by Bro. William Palmer, of Dresden, some twelve miles distant, who is earnest in the cause of Christ, and does not shun to declare the whole counsel of God as it was delivered unto the saints. We are still living in unity, and ask an inter-

est in your prayers, in our behalf, that we may not be weary in well-doing; for in due season we shall reap if we faint not. May we go on unto perfection, ever looking unto Jesus the author and finisher of our faith.

We wish the EVANGELIST a happy New Year, and feel encouraged and built up in reading the many good tidings in its columns, from all parts of the fraternity, east and west, of the many accessions to the church. It is a medium of much good in the cause of Christ. It is a welcome visitor around our family circle, and we wish it God speed.

DANIEL M. BAKER.

Pleasant Hill, Ohio.

On last Saturday a week, Bro. Smith, of Indianapolis, came here and held a meeting. It was a meeting of great interest, a good and attentive audience every night; also good social meetings during the day. There were but few out at the day meetings, but they were happy meetings.

Bro. Smith had excellent themes. He takes the Bible and that alone. If we follow the Bible we will never get out of the way.

As we have started in another new year, I hope we have all resolved to do better, and prepare to meet our God.

We had two funerals on New Years day in our village, which is a warning to us that we know not the hour the Lord will call us home. When Jesus comes to reward His servants, whether it be noon or night, faithful to him, will he find us watching, with our lamps all trimmed and bright

W. T. HARRISON.

Holiday Gifts to the College.

Mrs. Waner.	\$.50
Mrs. G. Yost,	.50
Geo. Yost,	.50
S. Yost,	.50
Kate Yost,	1.00
Catharine Mahan,	.50
H. E. Faidley, ten per cent additional to his subscription,	\$1.50

A building to cost not less than half a million is to be erected at Sioux City in memory of Rev. George C. Haddock, who was murdered by the saloon conspirators. Valuable property, 90x150 feet, was purchased Wednesday for the purpose.

The Old Testament Student comes to our table this month with a deeply suggestive article by the Editor on "Bible-study in the Pastorate." It presents "figures and facts" obtained by actual correspondence with twelve hundred ministers of various denominations. These "figures and facts" show that there is a decided neglect of systematic Bible-study on the part of the Christian ministry, and where not neglected, such study is apt to be pursued in a biased and one-sided manner. For example, there is an average of only fifty-four ministers out of a thousand who take real interest in Old Testament investigation; and not one of those written to Dr. Harper, though seminary graduates, had read all of the Hebrew Bible. Indeed, while few preachers are indifferent to New Testament Greek (nearly half of those interrogated with a view to "facts and figures" interest themselves in it to a greater or less extent), only the disproportionately small number given in the previous sentence follow up the study of the Old Testament with any degree of application. What explains such a state of things? While this inquiry is not formally put in the article before us, a two-fold answer to it is clearly afforded in Dr. Harper's luminous arrangement of the material he so carefully gathered up around the subject of "Bible-study in the Pastorate." In the first place, the amount of true expository preaching is far less than it ought to be. In the next place, very little "Biblical Theology" is studied inside of the theological seminary or outside of it, so little that a great many do not even know what "Biblical Theology" is. The consequence is that, instead of wielding a two edged sword, a host of ministers are trying to do execution without giving edge to their biblical efficiency, certainly without whetting its edge. But instead of being disheartened by his "figures and facts," Dr. Harper is cheered by the growing interest which he sees taken in the Old Testament. One minister in five now reads Hebrew with some degree of regularity; four years ago this would have been one in twenty-five. "Bible-study in the Pastorate" is written in no spirit of heartless, captious criticism, but in a spirit of cordial sympathy with a hard-working ministry which still is wanting in Bible-knowledge. We commend this article to the careful perusal of all our readers. It is sure to do great good. The Old Testament Student. Issued monthly, \$1.00 a year. P. O. Address—Morgan Park, Ill.